

Holy Year Crusade



for Peace

World

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The Holy Year opened by Pope Pius XII

(Time Photo)

PRIME MINISTER'S SPEECH ON INDIAN AFFAIRS

OTTAWA — On Saturday, November 26th, the Premier of Canada expressed his views, in the House of Commons, on the future policy in the administration of Indian affairs.

In moving a bill for the establishment of three new departments, one of which will constitute the Department of Citizenship and Immigration, including the Indian Affairs Branch, the Hon. Prime Minister said:

"Once the decision had been reached to recommend the establishment of a Department of Citizenship and Immigration, it was considered that the minister responsible for this department should, in addition, be given the responsibility for the Indian affairs branch. I believe it is the policy of all members of the house to attempt to have the Indian affairs branch administered in such a way as to bring the original inhabitants of Canadian territory to citizenship as quickly as that can reasonably be accomplished. It was felt that it would have some psychological effect to say that these three activities dealing with human beings, and are designed to bring those human beings to the status of full citizenship as rapidly as possible, were under the one head. Having citizenship, immigration and Indian affairs in the one department would indicate that the purpose of the activities of that department was to make Canadian citizens of those who were born here of the original inhabitants of the territory, or those who migrated to this country."

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ON CHRISTMAS EVE, a breath-taking procession moved slowly across the top of the Piazza S. Pietro in Vatican City.

Escorted by the Sacred College of Cardinals, his noblemen, gendarmes and Swiss Guards, His Holiness Pope Pius XII was carried aloft in the Sedia Gestatoria, a portable chair, through the throng on the shoulders of twelve sturdy bearers, the red-clad Sediari.

Before the Holy Doors of the Basilica of St. Peter's, the Pontiff lifted a silver hammer and stroke three blows as the white-surpliced Sistine Choir beside him chanted the reply to his intonations. Simultaneously, with only slightly less splendor, like ceremonies were performed at three other Roman churches, historic St. John Lateran, St. Paul's Outside-the-Walls and St. Mary Major's.

Thus, in ceremonies which have changed little since the first Jubilee in 1300 A.D., the Holy Year of 1950, the first to be proclaimed since the special Holy Year of 1933 and the first regular one since 1925, was inaugurated.

This Holy Year will take on the character of both pilgrimage and crusade, since 3,000,000 Catholics are expected to visit Rome in the next twelve months and since, in the four points proclaimed as the theme of the observance, the Pope has beseeched the pilgrims to "Pray for the defense of the Church against renewed attacks of her enemies", an obvious reference to the Communists.

Just as they have for more than six centuries, the faithful journeying to Rome for the 1950 Holy Year will find the Eternal City a center of faith and hope.

From St. Peter's and the Vatican, and from hundreds of smaller basilicas throughout Rome, the three million pilgrims—25,000 of whom are expected to be from the United States—will return to their homes rejoicing in a new-found peace of heart, contentment of mind and sanctity of soul.

For the 340,000,000 Catholic citizens of the world, Holy Year is a tradition that dates back to Christmas Day, in the year 1299, when thousands of the devout gathered of their own accord in St. Peter's.

"Give us your blessing before we die", they cried out to Pope Boniface VIII. "We have heard from those of old that every hundredth year every Christian who shall visit the bodies of the Blessed Apostles Peter and Paul is freed from the stain of sin and from its punishment."

So impressed was Pope Boniface by this unsolicited expression of faith that he decreed a Holy Year should be celebrated every 100 years. Later it was changed to every 50 years and, in 1470, Pope Paul II decreed that the celebration should be held every 25 years, beginning in 1475. This has remained the rule for almost five centuries. They have been observed in the new Basilica of St. Peter's since 1600.

Man historians attribute the impulse which brought the original pilgrims to Rome to the practice of the Old Testament days, when Moses named the year at the beginning of every 50 years—the year following seven cycles of seven years—as a year of Jubilee.

During this time debts were remitted and slaves were freed. Jubilee is traced to the Hebrew word *Jobel* (a ram's horn) which was used in proclaiming the Mosaic celebration.

The Holy Year is similar to the Jewish Jubilee Year in the granting of the extraordinary Golden—or Holy Year—Indulgence and the cancellation of spiritual debts.

Highlights of Holy Year, aside from the opening ceremonies on Christmas Eve, include a pontifical high mass to be celebrated at St. Mary Major's on Christmas Day and a Pontifical High Mass in the Basilica of St. Paul on January 25. On Feb. 2, the anniversary of Pope Pius XI's death will be commemorated. On Feb. 22, the first of the Lenten stations will be observed at the Church of St. Sabina. On March 2, the anniversary of the present Pope's election will be celebrated, as will the anniversary of his coronation on March 12. Holy Week will be celebrated in April with special rites in St. Peter's. On Easter Sunday the Pope will celebrate pontifical mass in St. Peter's and bless the people from the balcony of the Basilica.

OTTAWANS HEAR PLEA FOR INDIAN CULTURE

(The Ensign)

OTTAWA — In the Academic Hall of Ottawa University a distinguished audience heard Anthony Walsh, of Okanagan, B.C., make a picturesque plea for greater public interest in the cultural life of Canada's Indian people. Mr. Walsh is well known in Western Canada, where he has taught for 12 years in the Okanagan Valley Indian Day School, and where his research work among the Indians has received wide recognition.

Employing the medium of pantomime, an art in which he is highly trained, Mr. Walsh demonstrated how the folklore of the Canadian Indians expresses the basic kindness and simplicity of their attitude toward life and God.

These people, the lecturer declared, possess a cultural heritage which is in danger of extinction as a result of the indifference of white man's civilization. It is not sufficient, Mr. Walsh argued, for us to adopt a policy of merely preventing further deterioration of Indian arts and crafts, songs and dances. We must, he said, adopt positive forms of encouragement, by the public and by our governments, to stimulate an early revival of Indian cultural activities as an important part of the Canadian pattern of living.

Each step in Mr. Walsh's argument and plea on behalf of his Indian friends was graphically illustrated by the telling of tales and legends of the Okanagan

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THE INDIAN MISSIONARY RECORD

Directors: Most Rev. M. Lajeunesse, O.M.I., H. Routhier, O.M.I., Very Rev. P. Scheffer, O.M.I., A. Boucher, O.M.I.

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THE PATH OF DUTY ... IS A PATH OF GLORY

THE departure of Father J. Brachet from Fort Alexander School for McIntosh, left many saddened hearts, not only among the Indians but also among the numerous friends he had in Manitoba.

Father Brachet had spent thirteen years at Fort Alexander where he fulfilled not only the official duties of school principal and pastor of souls, but also where he had undertaken many extra labours for the temporal welfare of the Indian population. Greatly due to his persistent efforts, a good road has been constructed, the hydro was brought to the reserve, a new day school has been opened to accommodate the children, social and parish life has been developed to a high degree.

On Sunday October 2nd, Father Brachet announced his departure, from the pulpit. The same day many of his flock came to see him, with tears in their eyes, begging him to stay, and asking him to pray for them. A sick person cried out aloud, like a child, when Father visited him for the last time and told him it was true he was leaving.

The final services at Fort Alexander were held October 9th, when a Marian procession was made, then a visit to the cemetery. One could notice how the Indians were moved at Father's last public function. The night before, friends from Pine Falls had come to bid farewell to Father Brachet: Rev. Fathers Jolicoeur, Bilieski and McDougall, the Rev. Mr. Houston, United Church minister, were present. The school pupils sang and read a farewell address. Rev. Fr. Jolicoeur and Rev. Mr. Houston expressed their compliments and a purse was presented. Rev. Canon Walter, Church of England minister, was deeply touched when he heard of Father's departure and said: "I lose a friend and you lose a friend."

On the following Wednesday, notwithstanding torrential rains, the Indian people of Fort Alexander watched for Father's passage on the road, and greeted him very affectionately. Truly the people of Fort Alexander have manifested a deep gratitude for Father Brachet's devotion to them, and the memory of his labors for them will live long in their hearts.

Religious Rights in Education

In an editorial of December, reproduced from the Winnipeg Tribune, a statement therein would lead readers to believe that the I.M.R. approves of the movement which tends to open more non-denominational day-schools in the North. The statement of the Winnipeg Tribune is as follows: "The prospect is that within a short time Indian schools will be unknown in the North and that Indian children will be able to mingle with and learn from their white brothers and sisters." It does not follow from this that we wish to see the denominational Indian boarding schools disappear; the statement merely indicates a "possibility" and a "prospect" that Indians and whites will be able to go to school together; the question of denominational schools arises only very indirectly from the above statement.

We wish to reaffirm strongly the position of the Catholic Church in the matter of education: a thoroughly Catholic education (including the curriculum as well as the teachers) must be assured to Catholic children, and the natural rights of the parents must be respected in all things. Catholic children must attend Catholic schools and the parents are obliged in conscience to send their children to Catholic schools.

There is a movement to establish non-denominational schools for Indians, as well as for mixed Indian and white populations, which definitely does not meet with the approval of the Catholic church, since these schools do not provide for a thoroughly Catholic education, and therefore, cannot be approved by the Catholic Church.

In reference to the school question we wish to quote for our readers' information the interpretation given by the Department of Justice, to Subsection 2 of section 10 of the Indian Act, in 1922:

The concluding part of Subsection 1 of Section 10 of the Indian Act, as enacted by 10-11 Geo. V, Chap. 50, Section 1, provides as follows:—

"... No Protestant child shall be assigned to a Roman Catholic school, or a school conducted under Roman Catholic auspices, and no Roman Catholic child shall be assigned to a Protestant school, or a school conducted under Protestant auspices."

The opinion of the Department of Justice is that a Protestant child is one born of Protestant parents, or one whose father or widowed mother has decided to have him or her educated in a Protestant school, or a school conducted under Protestant auspices. A Roman Catholic child is one born of Catholic parents or one whose father or widowed mother has decided to have him or her educated in a Roman Catholic school, or a school conducted under Roman Catholic auspices. In other words, the father has a right to direct and regulate the religious faith in which his child should be brought up, and his wishes must be regarded unless there is some strong reason for disregarding them.

In accordance with this view, if a Protestant parent

wishes his child placed in a Roman Catholic school and brought up in the Roman Catholic religion, or a Roman Catholic parent his child in a Protestant school and brought up in the Protestant religion, he may do so; but for the protection of the Department, we demand in such cases an affidavit to that effect by the father. Such affidavit must be made before a justice of the peace, Indian agent or other person authorized to take affidavits, and the person who takes such affidavit must certify that the statements set forth in the affidavit were read over or interpreted and explained to the deponent who thoroughly understood the same. In cases of bona fide adoption, the religion and wishes of the foster father will be recognized by the Department.

(Letter from Duncan C. Scott, Deputy Supt. General, Indian Affairs Dept., dated October 16, 1922).

Paul Speaks in the Synagogues

Gerald Tracy, S.J.

Paul and Barnabas took ship again and the next place they stopped was a coast town in Pamphylia called Perge. From here they journeyed to another town called Antioch, in Pisidia. It was the Sabbath so they went to the synagogue. While they were sitting there one of the elders of the synagogue said to them: "If you men have anything to say to our people, stand up and say it."

Paul got up and asked for silence as he had a very important message for all the people. He began by telling them the early chapters of Jewish history, and how every chapter pointed toward one great event, and that was the coming of Christ to save them from their sins. He concluded by saying: "So we now bring you the good news that the promise made to our fathers is now fulfilled in our children, in raising up Jesus Christ... Through Him we now tell you that our sins may be forgiven. All the things that the Law of Moses could not do for you, the Law of Christ can do, if you have faith in Jesus Christ Son of God. But be careful not to neglect this message which we bring to you."

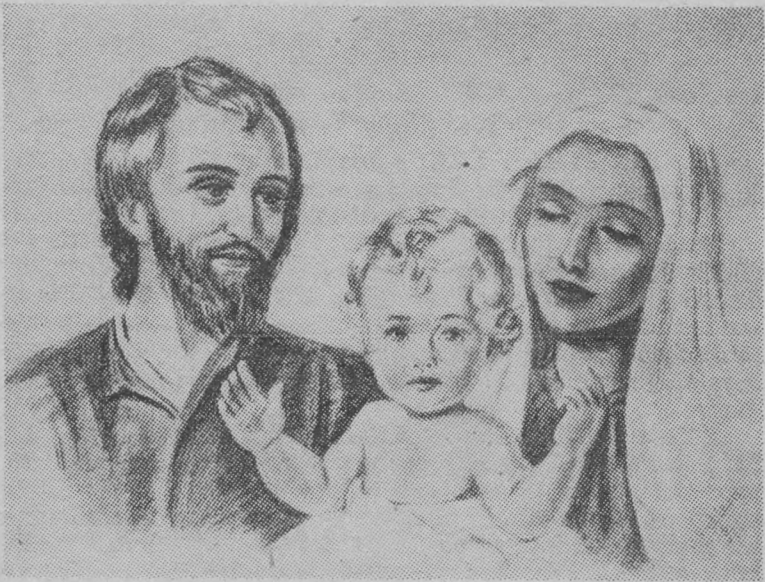
As the people left the synagogue they said to Paul and Barnabas: "Come back on the next Sabbath and speak to us some more." On the next Sabbath Paul and Barnabas stood outside the synagogue, and the whole city turned out to hear them. This made the leaders of the Jews very angry. In their jealousy they began to abuse Paul because they could not dispute what he was telling them. Both Paul and Barnabas answered all these bad men by saying: "It was necessary for the Word of God to be brought to you first. But since you reject it and do not want Eternal Life, we will leave you and go to the Gentiles. This is God's command."

"For God has said: 'I have placed you as a light for the Gentiles.'" When the Gentiles heard this they were delighted and praised God with all their hearts.

But the leaders of the Jews got more angry, and went to the officials of the city, and had them drive the Apostles out of their city. As they left they shook the dust of the city from their sandals, as a sign that they would leave the bad men who had persecuted them to the Judgment of God.

(NC Feature)

JANUARY-MONTH OF THE HOLY FAMILY



The Holy Family — Joan Reed-Lewis

JOIN THE HOLY YEAR CRUSADE

Receive the blessings of the Sacred Heart of Jesus by establishing in your Home His Eucharistic and social reign!

● To stop the spread of atheistic Communism and to convert the enemies of Christ, promise to recite the daily family Rosary for the intentions of the Holy Father.

As in the time of St. Dominic brandish your Rosary as a fiery sword to win the victory over the enemies of the Church.

● Make Nocturnal Adoration at home once a month. Offer this hour of reparation for the conversion of the enemies of Christ and His Church. The mother of God in her revelations insisted many times on Penance: "Penance, and I will hold back the arm of my offended Son."

● Celebrate the Five First Friday from February to June in preparation for the Feast of the Sacred Heart on Friday, June 16. At home and in church make these five First Fridays days of great Eucharistic fervor. Remember, the Sacred Heart has attached innumerable graces to the First Fridays and the Feast.

Beside your Mass and Communion of reparation, make the ceremony of the Enthronement of the Sacred Heart in your ceremony of the Enthronement of the Sacred Heart in your home. Ask the priest to give you informations about this ceremony by which you will consecrate all the members of the family to the King of Love. This will bring you many blessings and protection till the moment of your death.

Mary, Help of Christians, pray for us!

Most Sacred Heart of Jesus, Thy Kingdom come!

This is an appeal of the Center of the Enthronement, 680, Langevin Street, St-Boniface, Man.

PUBLIC OPINION

● Last December 9th, Mr. M. J. Coldwell charged in the House of Commons that "Indian health and education in Canada is a public scandal."

Public opinion is that there is no truth in this statement; great progress has been made throughout the whole of Canada in providing for better health and educational services than ever before in the history of the country. For instance: The CCF member for Atlin, B.C. is an Indian University graduate. Mr. F. Calder, M.L.A.

The criticism proffered by Mr. Coldwell indicates only a political tactic common to all opposition members, that is to annoy and harass the leading party; Mr. Coldwell either does not mean what he says, or he is grossly misinformed, in both cases, his statement in the House is highly objectionable, and unjustified on the part of a representative of the people.

● In replying to a question from Mr. John Charlton, Resources Minister, Gibson affirmed that the debate on the new Indian Act would be introduced at the next session of Parliament.

● The story on the Eskimo death flight (I.M.R., December 1949), reproduced from "The Ensign" has drawn comment from an official of the Health and Welfare Department. In brief: 1. The Department of Health is not responsible for the time of the flight, this was the sole responsibility of the R.C.A.F. 2. The only efficient way to give medical service, specially for T.B. and polyo patients is by transporting them from the North by air to hospitals where they can receive competent treatment.

We reaffirm that while the Eskimos are given the best possible treatment in the Quebec, Winnipeg and Brandon sanatoria, they resent being taken away from their homes and isolated from their relatives, at distances so great that they are virtually exiled, and we suggest that existing facilities at Chesterfield Inlet hospital should be improved so as to take care of the Eskimo population of the Hudson's Bay area.

(See page 3 column 5)

● Public opinion rejoices at the advance in autonomy for Canada achieved through Premier St-Laurent. "The British North America Act (2) 1949 has gone through the legal ritual in London; the B.N.A. was amended to give Canada a measure of sovereignty never enjoyed before; in federal matters Canada will be able to amend the B.N.A. itself."

FATHER MOULIN, O.M.I., DECEASED

HOBBEMA, Alta. — Father Pierre Moulin, long time missionary and principal of the Hobbema Indian school, and founder of the Cree syllabic paper KIT-CITWA MITEH passed away on Jan. 3. R.I.P.

Without X-rays, it is usually impossible to detect the presence of tuberculosis until the disease has made considerable headways. X-ray surveys help detect TB in its early stages, making treatment shorter and more effective. Because Canada is faced with a shortage of sanatorium beds early and expert treatment of TB is necessary to prevent its spread.



This cartoon in the N.Y. Daily Mirror gives a disquieting picture of what could happen in an atomic war... The Red Army has over 500,000 troops in Siberia and many air bases on the northern rim of Asia.

INDIAN ACTION MOVES SLOWLY

OTTAWA — Already more than a century old, a claim to the Six Nations against the crown for alleged misappropriation of Indian funds is expected to get still older before a final decision is reached.

Auguste Lemieux, K.C., of Ottawa, who won a partial victory for the Indians in the case in a supreme court judgment handed down recently, said it will probably be some time next spring before the case reaches the exchequer court.

The supreme court gave him the go-ahead to start action in the exchequer court on a claim involving \$160,000 plus interest for more than a century, of \$811,085. Previously, the exchequer court denied the Indians had a proper claim.

The case concerns allegations by the Six Nations that money belonging to them which were held in a trust fund were sunk in worthless Grand River stock by the trustees.

The money arose from sale of lands granted the Indians in 1798 in appreciation for their assistance in the American revolution.

ELK KILLED FOR FOOD

About 25 elk in the Fort a la Corne game preserve, east of Prince Albert, were killed during December to provide food for Indians.

Other elk from the area will be moved to different preserves in the spring of 1950.

Reason for the decision was that the elk were becoming too numerous for the food supply and were causing damage to farms in the region.

About 25 bull elk were killed by native hunters under strict supervision of district field officers. They were distributed among natives of six Indian reservations in the Fort a la Corne area.

Indian Carving To B.C. Museum

VICTORIA, B.C. — A rare example of Indian carving, the head of Sir James Douglas done in black slate, has been turned over to the B.C. provincial museum.

The carving is unusual since it is of a European subject, said Dr. Clifford Carl, director of the museum. Sir James Douglas was the first governor of British Columbia.

OTTAWANS . . .

(continued from page 1)

Indians. Costumed in authentic Indian dress and employing masks, drums and other paraphernalia, the lecturer enacted the parts of each legendary character and performed the ceremonial dances required. Indian songs were expertly sung by Mr. Walsh, after he had given a dramatic interpretation of the basic rhythms of Indian music.

Works for Indians

Anthony Walsh is a distinguished educationist with very special talents and has already proven his ability as a teacher and leader of the Indians. More than that, however, he is a missionary among the white people; determined to bring home to his own kin the realization that the Indians should not be permanently treated as under-privileged wards, but should be encouraged to measure up to full citizenship. He is making public appearances in cities of Eastern Canada at the present time.

His work and knowledge have made him a frequent lecturer in the anthropology and pre-history departments of a number of universities in the United States, and it is his intentions to appear, in due course at all the universities in Canada.



ARCTIC ARRIVALS: A doctor, missionary and three Eskimo children were passengers aboard the transport department icebreaker N. B. McLean which docked at Quebec recently from its annual patrol of the Hudson bay shipping lanes to Churchill. Dr. Bernard Laramee, left, of Montreal was aboard in his capacity as physician for the Indian affairs department. Father Marcel Rio, right, left his mission at Southampton island after a three-year stay. The Eskimos were brought out for medical care and study.

SEVEN YEAR EXPANSION PLAN FOR MANITOBA TRAPLINES

Nearly three-quarters of a million dollars may be spent during the next seven years for the expansion and improvement of Manitoba Registered Trapline districts under a new Dominion-Provincial Agreement.

Registered Traplines were first organized in Manitoba in 1941 to check destructive trapping practices that were threatening the existence of Manitoba's fur industry. Professional trappers who could establish their claim to a line on the basis of previous occupancy were granted sole trapping privileges. A 1945 agreement extended the Registered Trapline agreement to include new districts and to give equal rights in all districts to both white and Indian trappers.

Under the new 20-year agreement, up to \$100,000 a year for seven years will be used for further development of the districts with 60% being paid by the Dominion Government. As in previous agreements, developments in the Registered Trapline districts and Fur Rehabilitation Blocks on which Dominion funds are expended are placed under the jurisdiction of the Fur Advisory Committee.

During the first seven years of the agreement, the Dominion will contribute an annual sum

of \$60,000, provided that if the total cost of administration and development for any one year is less than \$100,000 the Dominion will be required to pay only 60% of the amount actually expended. Trapping license fees and registered trapline special permit fees will not be collected from Treaty Indians by the province until the Fur Advisory Committee considers that trappers derive sufficient benefits from the development program in their district.

If, during the period following April 1st, 1956, the province is unable to meet expenses of the program with the license fees, special permit fees and one-half the royalties collected on or taken from Registered Trapline areas, the Dominion will reimburse the province for that portion of the deficit which the number of Treaty Indians bears to the total number of trappers to whom Registered Trapline permits have been issued.

Trapping privileges in these Blocks will be shared by both Indian and non-Indian trappers residing in the immediate vicinity of the project who depend on trapping for their livelihood. Other communities may be allowed to participate during any season when the Fur Advisory Board considers that the muskrat population has grown beyond local needs.

FREED IN SEDITION CASE

Jules Sioui's trouble with the Canadian government appeared to be finished, after a Quebec City court freed the 44-year-old Indian of charges that he tried to incite his fellow-braves to rebellion and seditious conspiracy. A majority decision of an appeal court reversed a previous conviction against Sioui, who founded the North American Indian government in 1943. It seemed like accusations of obtaining money for his fight under false pretences, and disturbing the peace would also be dropped.

V.L.A.

The number of Indians settled under the Veterans Land Act totalled 1,014 in 1949. Last October 21, the sum of \$600,000 was voted by Parliament to provide payment of grants to Indian veterans.

APPOINTED HOSPITAL HEAD

OTTAWA — Dr. W. L. Falconer, of Ottawa and Morden, Man., has been appointed medical director of the Charles Camell Indian hospital at Edmonton.

Dr. Falconer, an assistant director of Indian services succeeded Dr. Herbert Meltzer, who is returning to private practice.

BACKS PLEA FOR ESKIMO HOSPITAL

(The Ensign)

WINNIPEG — (Exclusive) — Confirming reports carried in The Ensign of Nov. 26, Father Marcel Rio, veteran Arctic missionary, said here that the government's unwillingness to build hospitals for Eskimos in Eskimo territory is not conducive to the best care of these people. Father Rio based his observations to the Ensign on his 23 years of experience in the Hudson's Bay missions.

Father Rio, who has been stationed at Southampton Island, fifty miles south of the Arctic Circle, since 1944, felt that the care being given to the Eskimo in the institutions he visited in company with Health Dept. officials was of the highest quality from a professional point of view. The fifteen hospitalized natives he interviewed in Quebec, sixteen in Winnipeg and six at Brandon all agreed that they liked the clean linen, good cooking, expert care and constant effort to make them comfortable, he reported. In every case, however, he found morale low because of the unfamiliar surroundings, the absence of the climate and geographical features which identified their homeland to the Eskimo.

The bewhiskered veteran said that four of five sites could be easily found in the Northland to serve as central hospitalization headquarters. The government, he observed, did not hesitate to build schools in these remote regions and to make the necessary effort to get qualified personnel to staff the schools. If an experiment were considered necessary to start with, the mission hospital at Chesterfield Inlet could well be given the required facilities, he agreed.

Modern Indian School Opened

PORTAGE LA PRAIRIE — A. G. Hamilton, Indian superintendent at Portage, officially opened the new modern day school at Long Plain Indian reserve on Dec. 6th.

Taking part in the ceremony were Gil Russell, of the local Indian office; Thomas N. Ferguson, minister at the Long Plain mission; George Daniels, Long Plain chief; and Norman McBain of the CBC, who recorded parts of the ceremony.

The building, one of 26 built on Manitoba Indian reserves, is to provide education for these children and take care of the overflow at the Indian residential school in Portage.

It has hardwood floors, fluorescent lighting, and separate quarters for the teacher.

Present enrollment is 40 pupils.

INCREASING POPULATION

OTTAWA — Despite the fact that many persons still feel the Indian population is dying out, it has been on the increase for some years, the health department reported in December.

Present Indian population is estimated at about 130,000, including 8,000 Eskimos who consider themselves quite distinct but are legally grouped with the Indians.

This population now has a higher birth-rate and a higher death-rate than the rest of Canada, but the number of births is ahead of the number of deaths, it was shown in the health department's annual report for the year ended last March 31.

During that period, birth-rates varied from 40 to 45 per 1,000 population, compared with about 25 in the white population.

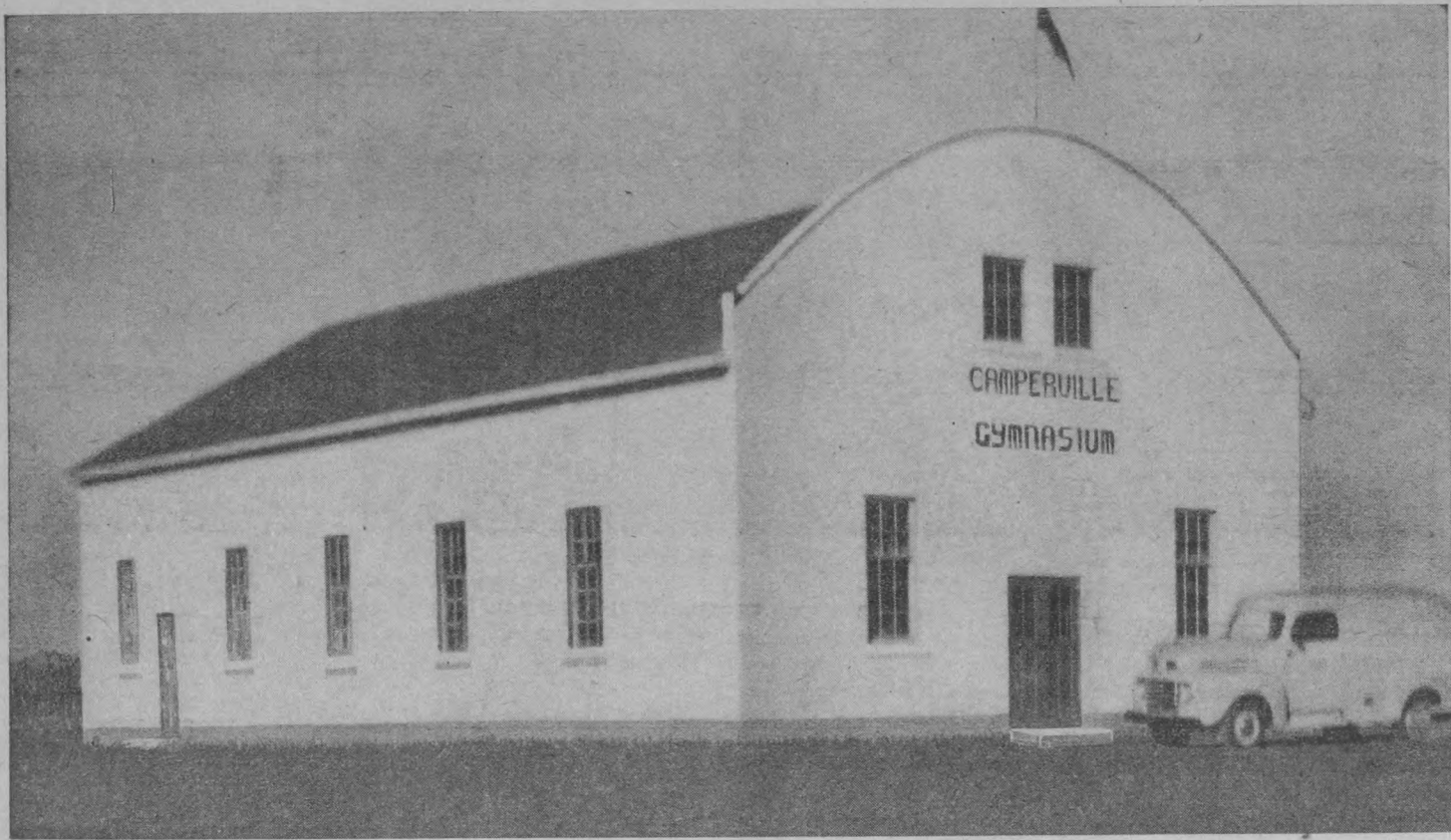
Death-rate from usual causes averaged about 17 to 20 per 1,000, population, compared with about 9.5 among the white population.

RED-PHEASANT WELL OPENING



Official send-off of Red Pheasant well No. 1 in Saskatchewan, gathered company officials, J. K. Swanson, provincial petroleum supervisor and 30 Indians in full dress from the three neighbouring reserves of Red Pheasant, Mosquito and Sweet Grass. Despite the snow storm and the bitter November wind the ceremonies went on without a hitch.

CAMPERVILLE PROUD OF NEW GYM



The new gymnasium at Camperville was erected due to the untiring efforts of Fr. Plamondon, O.M.I., with generous local help.

BOXING SHOW MARKS OPENING OF NEW GYM AT CAMPERVILLE

An enthusiastic crowd of about 450 persons filled the new gymnasium at Camperville November 20 for five boxing bouts which marked the official opening of the gym. Seven boxers from Dauphin, two from Camperville and one from Winnipegosis took part in the program.

The five bouts carried plenty of excitement as the boxers fought hard for victories. Only two rounds of the show were set aside to comedy boxing. The remainder of the program was serious boxing.

In the opening Cliff Lennartz and Eddie Mitchell, two Dauphin lads, battled to a draw after three hectic rounds of fist-swinging. Both youngsters proved popular with the big crowd as they went right in fighting at all times.

Ron. Cox, 15, of Dauphin, scored an unanimous decision over Mike Costyck, 22, of Winnipegosis, in the second bout. The judges awarded two rounds to Cox and called one round even. Cox weighted 160 pounds, while Costyck weighted in at 150 pounds.

Two rounds of comedy boxing were next on the program with Walter Randall, Jr., battling in a "grudge" match with Cyril Demeria. Both fighters are from Dauphin. They clowned through the two rounds with nearly every trick in the book. They even had tomahawks and mallets hidden in their trunks. These were found by the referee be-

fore they could be used, however. After their two rounds of comedy boxing, the two settled down to some serious fighting and fought to a draw in the third round.

The only knock-out of the night came in the fourth bout, when "Smoky" Mel Mouck, of Dauphin, KO'd Joe Kline, of Camperville, in the third round of their bout. Mouck tipped the scales at 155, while Kline's weight was 160.

In the final match, Cliff "Bidda" McIntosh, of Dauphin, scored an unanimous decision over Vincent Abigosis, of Camperville, in their three-round battle. McIntosh weight 157 pounds; Abigosis 170.

Referee for the five bouts was Constable Jim Gray, of the Dauphin sub-division. Judges were Frank Bumstead, of Dauphin, and Corporal B. Littlewood, of Winnipegosis. William Gowans, Indian agent at Dauphin was timekeeper. Constable Bill Thompson, of Dauphin sub-division, also assisted as a second. Father A. Plamondon, of Camperville, worked in co-operation with the R.C.M.P. in presenting the show as opening attraction for the gym.



Camperville musicians enliven the many social gatherings which mean so much to the people.

New Post Office

Weekly mail for Sandy Bay (Island Falls), Pelican Narrows, South End, Snake Lake and Stanley Mission, (all via Prince Albert, Sask.) has been in effect since Oct. 26. A new P.O. was opened at Island Lake; address: St. Theresa's Point, Man.

The new gymnasium was built through local donations and by local labor. As well as the gymnasium facilities, the building includes a bowling alley upstairs.

An estimated crowd of 450 packed the house for the boxing. All proceeds from the night go to the gymnasium.

108 DESCENDANTS LEFT BY MARY RICE PIONEER INDIAN

A link with the colourful past of Vancouver Island and this district was snapped by the death in Nanaimo Hospital on December 3rd of Mrs. Mary Rice, well-known Indian woman whose age had been estimated at 105 years but who is now believed to have been born 94 years ago.

The daughter of Joe and Maggie Simon, Victoria was born on Galiano Island, where her parents had established a new home.

For a time she lived with her parents at Galiano Island and aided them in fishing at Chemainus River and Bonsall Creek. While engaged in this work she met Capt. Georgeson, who owned a schooner and traded with the Island settlers. She became his bride in 1871. Six years after the wedding Capt. Georgeson died and his wife remained a widow until 1888 when she married Mr. George Rice.

Moves to Chemainus

Later she moved with her husband to Norway Island, near Kuper Island, where they lived until 1896 when he passed away.

With a young family, Mrs. Rice moved to Chemainus 53 years ago and made a living by hiring out as domestic help. Her cheerful personality made her a favourite with Chemainus residents.

Keenly interested in the affairs of her people, she had a fund of Indian legends and a vast knowledge of their early history.

Surviving her are two daughters, Mrs. Jimmie Joe, Nanaimo, and Mrs. Samuel Johnson, Neah Bay, Wash.; 46 grandchildren, 51 great-grandchildren and nine great-great-grandchildren.

Funeral services were held on Monday from the Roman Catholic Church at Penelikut Point, Kuper Island, with interment in the churchyard.

DUNCAN GIRLS CLUB ENROLLS TEN NEW MEMBERS

DUNCAN, B.C. — The Catherine Tekakwitha Indian Girls' Club held an enrolment ceremony on Friday, November 25th, in St. Edward's Parish Hall, Duncan, B.C. Parents and friends were present to the number of one hundred or more.

Following the solemn recitation of the club pledge, 10 new members were enrolled by the president, Miss Janie Underwood, assisted by her senior officers and received their C.T.C. badges. That guests might be informed of the insignificance and the importance attached to the organization, the president outlined the educational, social and cultural aims of the club, and pointed out the necessity of living up to its ideals.

Present Skit

Instead of the usual initiation, the girls presented a very interesting program including a comic skit, chosen and rehearsed by themselves.

Making the occasion a social affair, the Club then served cake and coffee to the guests. The appreciation of the parents was voiced by Mr. M. Underwood both in the English and the Native tongue. This was echoed by Mr. Albie Charlie.

Reverend Father L. D. LeClair, S.M.M., under whose direction the club was organized and continues to function, congratulated the girls on their growing membership and their achievements. Reverend Father I. LeClerc, S.M.M., in charge of the Duncan Indian Missions and Moderator of the Indian Boys' Athletic Club, was also present with his boys.

Membership in the C.T.C. Club is open to any Indian girl from the age of 14 up whether she be in school or not, on invitation from a member of the club in good standing, who may satisfactorily meet the requirements of the organizers.

Sister Mary Sheila, S.S.A., and the Sisters of St. Catherine's Indian School, aided by Miss Marjorie Fletcher, R.N., District Nurse, have been most generous and devoted in promoting the recreational as well as the educational activities of the club. Mr. Morrison, Manual Training Instructor of the school, has also done his share to make the club a success.

An interested observer of the club's development, and a delighted guest at the Friday evening performance, was Sister Mary Dorothea, Prefect of Studies for the Sisters of St. Ann.

PREMIER'S SPEECH

(continued from page 1)

"It is not intended, of course, that the hospitalization of the Indians will be transferred from the Department of Health and Welfare to the new department. It is felt that it creates a good psychological effect to leave the impression that the health of the Indians is a matter which is of the same concern to the public as the health of those who enjoy full citizenship in Canada. On the limits of those two departments were charted, it became clearer than ever that the most important remaining activities of the Department of Mines and Resources and the Department of Reconstruction and Supply, including the administration of the National Housing Act, trans-Canada highway and so forth, were concerned with a single purpose, namely, the physical development of the various aspects of our national heritage.

In the ensuing debate on the bill, Mr. M. J. Coldwell stated:

"I was pleased to hear the Prime Minister say that our Indian population is to be encouraged more and more to assume its place in the life of our country. It has always struck me as strange that while in New Zealand, for example, large numbers of the Maoris have attained high office in the army and become members of parliament and so on, and have thus played a great part in the public life of New Zealand, in Canada in relation to the Indians we have had very few instances of the kind. One recalls that many who have made real contributions to the life of this country—and there comes to my mind the name of a chief justice of Saskatchewan of a few years ago—in the church, an education and in other fields of endeavour have had at least a fairly substantial admixture of Indian blood. Therefore it seems to me there is no reason why our Indian population should not be encouraged to take an active part in Canadian public affairs."

During the debate, the Hon. Prime Minister, replying to Mr. Green, who had expressed the idea that the name of the new Department should include the word "Indian Affairs", he affirmed:

Mr. St. Laurent: Mr. Chairman, we are going to do our best to please everybody, but we are not going to be able to please the hon. member for Peel by shortening the names of departments and please the hon. member for Vancouver-Quadra by lengthening them. As to the suggestion that we drop the word "citizenship" and substitute "Indian Affairs" in the name of the new department which will deal with citizenship, it has appeared to us that the real objective towards which we should endeavour to proceed is to make citizens both of the immigrants and of the Indians. We believe that it would be a mistake not to have the fact emphasized in the name of the new department."

Mr. Green: "Of course the Indians are citizens now in British Columbia. They have the vote in British Columbia."

Mr. St. Laurent: "If they are they no longer come under the treaty provisions of the administration of Indian affairs, and they can become citizens everywhere in Canada by a declaration that they wish to be withdrawn from the provisions which apply to the treaty Indians. I had the advantage of the friendship of a distinguished member of the legislature of Quebec who had withdrawn from the treaty provisions of the Indian band at Lorette. He had become a member of the legislature representing the constituency in which that reserve is located. So I think it is very desirable to promote to the greatest possible extent the advancement of those residents of Canada to full citizenship. The only thing that might be considered would be to add 'Indian Affairs' to the other two names given the department. The only objection there would be to the length of the name: citizenship, immigration and Indian affairs."

Next month: The Cranbrook Indian School. A full page illustrated feature.

MARCH OF NICKELS BEGINS THIS MONTH

Apostolate of the Press

ST-BONIFACE — The contribution cards for the Apostolate of the Press have been sent to all schools in the three Western Provinces. We invite the school principals and teachers to distribute these cards in the classrooms and to invite each pupil to donate 5 cents a month to the cause. The pupils should sign their own names on the cards, which should be prominently displayed, and to be faithful in their monthly contributions.

Donations

We are pleased to acknowledge several free will donations to the Catholic Press Apostolate: \$25.00 (C.L., Ottawa); \$5.00 (Archbishop Murray, Winnipeg; W. B., Fort-Francis, Ont.; Rev. A. B., Lebre); \$2.00 (Bishop Routhier, McLennan, of Alta.); \$1.00 (J. L. L., Poplar, Mont.). Numerous school principals have already promised their fullest co-operation and we hope that during the month of January all the Indian schools, day as well as residential, will be enrolled in this apostolate.

An Appeal to the Teachers

In making this appeal to your generosity allow us to recall the words of Pope Leo XIII who wrote: "A Catholic newspaper in a parish is a perpetual mission". This is the reason why the INDIAN MISSIONARY RECORD has been founded and also the reason for the APOSTOLATE OF THE CATHOLIC PRESS for our Indian missions.

The Indian Missionary Record is published exclusively for the Indians of Canada: our Board of Directors have launched this Apostolate of the Press in order to relieve the financial difficulties under which we labor and in order to give the opportunity to the Indians themselves to do their share of support.

To insure success in the appeal you are invited to make to your pupils, in both residential and day-schools, we suggest the following thoughts:

1. Their offerings should be made for the Apostolate of Catholic Press, as recommended by the Holy Father, thus giving them an opportunity of doing their share in Catholic Action;
2. They should feel proud in helping to maintain "their own paper", the only Catholic publication in North America published exclusively for the Indians;
3. This publication helps the missionaries in reaching many non-catholics, and in instructing every one in their religious and social duties;
4. While it is not our purpose to take the place of school bulletins, it is imperative that at least one Catholic publication for Indians should be published to affirm continuously our rights as Catholics, to encourage the Indians by the example of their fellow people in the practice of their religion, to inform every one of the zeal and devotion manifested by the Church towards them.

The success of the Apostolate of the Press depends on the response we receive from this appeal; we urge you to establish the Apostolate in your school as soon as the Christmas holidays are over.

We pray the Divine Child to reward you, and His Immaculate Mother to bless you during the New Year!

SAANICH NEWS

A solemn wedding among two Indians took place in St. Andrew's Cathedral, Victoria, B.C., on November 19th. The bride, daughter of Lawrence Joe, is from the nearby reserve of Songhees, and the groom, Emmanuel Cooper, son of Martin Cooper, is from the West Saanich Indian Reserve.

Rev. Father Lehane, curate at the cathedral, officiated. The choir was under the direction of Abel Joe, choirmaster at St. Ann's Mission, Tzuhalem, Dunsmuir, B.C.

The wedding mass was followed by a breakfast, at the Boiler Makers Union Hall, in Esquimalt. Rev. Father Lehane gave the toast to the bride and Mike Underwood was guest speaker. Chief Louis Pelkey, one of the oldest members of the Saanich Tribe, spoke in Indian to the many relatives and friends gathered for the occasion. In the evening a reception was held in the same hall for the young people. Most of the members of the Indian C.Y.O. of Saanich and Esquimalt, were present. Emmanuel Cooper was vice-president of the Saanich C.Y.O. and Gloria Joe belong to the Esquimalt group. Mr. and Mrs. Cooper will make their home in Saanich.

* * *

On December 6, 1949 at the church of the Assumption, in West Saanich, B.C., took place the funeral of May James, aged 14. She was the daughter of William James, from Cole Bay Indian Reserve. A former pupil of Kuper Island School, she had been at home for the last few years.

Rev. Fr. X. Lauzon, S.M.M., said the mass, assisted by George Thomas, a cousin of the departed. She was buried in the nearby cemetery.

* * *

On December 8, Mr. Jim Pickford, Cultural chairman of the St. Andrew's Cathedral C.Y.O., gave a lecture to the local Indian C.Y.O. on the aim of the Catholic Youth Organization, its general principles and the necessity of keeping religion as an essential part of the programme. Refreshments were served at the conclusion of the lecture.

ERIKSDALE INDIAN ONCE POSSESSED STAINER VIOLIN

WINNIPEG — A caretaker at Fort Osborne army barracks pondered the worth of a violin apparently turned out nearly 300 years ago by one of Europe's foremost makers.

H. W. Bruyson, "the present owner, bought the violin for \$2 from wandering Indians gathering herbs around Eriksdale, Man., 15 years ago.

He hasn't the slightest idea how the Indians came to have

the violin in his possession.

The date inscribed inside the instrument is 1665. Alongside is the name of Jacob Stainer and on the back is the almost illegible signature of that noted violin maker from the Austrian Tyrol.

From his workshop in Absam came instruments that, according to some critics, even outranked the products of the Italian master craftsman Stradivarius.



Lovely Barbara Ann Scott, now a professional skating star, in her unique Indian costume.

BOYS' TRAP LINE

McINTOSH, Ont. — On Nov. 26th Gordon Miles, District Forester of the Department of Land and Forest, comes from Sioux Lookout to delineate the area of a Trap Line newly granted to the pupils for experimental and recreational trapping. He brings along a trap line license, a Game and Fish Act chart, several trap line area drawing sheets, as well as some Trapper's Returns of Fur bearing animals and pelts.

Bro. Lafaille, O.M.I., gives the twelve senior boys some instructions regarding trapping regulations and requirements, and watches each one draw faithfully the allotted trap line area. At the end of the trapping season they will have to describe their catch.

On Dec. 1st. Constable Miller and Game Guardian Bowes come from Dryden to settle an argument about a contested limit: they widen the trap line area in setting more definite and distinctive land marks, the area becoming about 6 x 8 miles and comprising 8 lakes and the winding Moose Creek.

A full day is taken to set and visit the two dozen granted traps. Our horse, "Wabassim", draws a long toboggan, on which one or two boys take a rest in turns, the other boys following, the first ones on snow shoes. Tea making in the forest has a poetic and warming touch enjoyed by all.

Trapping is done under the leadership of a fourteen-year-old pupil from Lac Seul, who has a trapping line of his own at Little Trout Lake, where he caught 26 beavers and 6 minks during the last Christmas season. Here beavers cannot be taken yet, as three habited houses only have been found so far.

The boys' season fur catch may not be abundant, for the whole district is divided in many trap lines regularly tramped, but the outdoor experience in wild nature sharpens observation and trains the body to endurance, leaving a stimulating effect in the daily routine of school life.

Charity also is practiced, for Joseph Land, a fourteen-year-old cripple boy is taken along on the horse toboggan for outdoor diversion and fresh air. All the boys like him, for he is so good-tempered and polite.

So this is Scout life, plus the appealing pelt profit . . . !

LEBRET NEWS CHRONICLE

From "The News of the Month"

• The annual fowl supper was held at File Hills Colony church; the Indian school band was in attendance. — Father Piché is organizing a band at File Hills Reserves; members are ex-pupils and band players from the Lebre school. When both bands (File Hills and Lebre) join together they will form the largest Indian band in all Canada.

• December 5th marked the opening of the winter sports season at Lebre. In the evening, boys and girls skated on the rink, under 12 flood lights at the sound of music; a canteen had been set up in the Sr. boys' room where Miss P. Doil's hotdogs were consumed in large quantities. — Plans were made to win over the REGINA MAROONS, Dec. 17th, at Fort Qu'Appelle, as the Indians were going on the icy war-path against neighbouring hockey teams.

• Coached by Mr. Peltzer, the Lebre Indian juveniles practice every evening. The 1950 team is made up of:

Clive Linklater (G.); Cliff Goodwill, Charlie Bellegarde, Tommy Okimaw (Def.); Richard Poitras, Art Obey, Percy Yuzicapi (Centre; Wm. Halcrowe, Gilbert Bellegarde, Eugene Courchesne (L. W.); Gordon John, Herb Strongeagle, Norman Goodwill, Dave Pickering (R. W.).

• The Principal of the school was feasted on Dec. 11th; this was the 15th anniversary of Fr. Piché's ordination to the priesthood. A concert was given in his honour, featuring band selections, a play: "The Enchanted Shirt", a dialogue, songs and choruses. Kenneth Goodwill read the address on behalf of the pupils.

• Two ex-pupils, Misses Stella Lavallée and Dorothy Dumont, are taking practical nursing at St-Boniface General Hospital; the course takes one year and includes practical work at St-Vital Sanatorium, the Home for the Aged and the St-Rose Hospital. The students have very good reports, and it is hoped many others will follow in their footsteps.

• BAMBÍ is gone . . . ! The school mascot, a gift from Mr. Wm. Yuzicapi, who had been pampered and petted for years by the pupils, is now called DASHER and lives at Indian Head. He took part in Santa Claus' parade in that town, together with team mates he pulled Santa's sled. Now the ex-Bambi, christened a reindeer, must work for a living!

• No. 2112 Hugonard Cadet Corps is as active as ever. It was the main attraction at the Lebre Legion Hall, last Nov. 11, when, on Memorial Day, it performed with the school Band.

PROGRESS AT CHRISTIAN ISLAND

R. C. McELLIGOTT, S.J.

This is the Tercentenary for Christian Island. This is the three hundredth anniversary of that fearful Autumn when the Hurons and their Missionaries began to make this Island an Island of Christians. The persistent Iroquois were as determined that it should not be a shelter for peaceful and peace-loving men they harassed the Hurons from all sides and at all times.

Whether a coincidence or not, the Department of Indian Affairs has launched this fall a rather ambitious and certainly a much needed and praiseworthy welfare plan for the Indians who now make Christian Island their home. Several new houses have been built and later others will be started. These homes are much larger than the huts or hovels or shacks in which they lived before. They have more rooms, more segregation and more privacy. It will no longer be a case of fourteen adults and children of more than one family living together in these rooms.

Later on Home-Making Clubs will be organized in which they will learn by theory and practice how to sew better, how to make clothing, how to improve their homes and grounds. They will be encouraged to improve their financial status, to save, to know more security.

The mission is served by two Sisters of Service, who teach in the school and who go out to some of the homes to minister to the sick and more unfortunate. As electric power and light would mean so much more to them and to the mission church, would encourage more to come out for evening services, would lessen the fire hazard and facilitate liturgical functions.

With this in mind, I have purchased a generator and I am preparing to put in the wiring and the fixtures for convent, church and rectory.

SEARCH ABANDONED

THE PAS, Man., Dec. 17 — Search for Randell Hubble, 30-year-old trapper missing since Nov. 1 in the nearby Wabowden area, has been called off. It is believed he fell through thin ice and was drowned.

Meanwhile, searchers found the body of Albert Angus Donkey, 88-year-old Indian, beneath the ice of a stream at Footprint lake. Another Indian, Alfred Moar, turned up at Nelson House safely after being three weeks overdue.

MERCY FLIGHT

PRINCE ALBERT, Sask. — R. F. Glass, manager of Saskatchewan government airways, Friday returned from a mercy flight into the Montreal lake area with an injured Indian recently.

The Indian, now resting comfortably in hospital, was Peter Bird. Montreal lake is 100 miles north of here.

INJURED IN COLLISION

PAYNTON — Ernest Pete, of Little Pine Indian Reserve was taken to Indian hospital in North Battleford following a collision on Christmas Eve. He was the driver of a closed-in "rig", returning home with his wife and family when his team of horses was hit by a truck driven by Pat Petty.

Other occupants of the rig or caboose were shaken up. The Indian was reported to have been on the wrong side of the road, with no reflectors on the caboose.

1948 EXPENDITURES FOR INDIAN AFFAIRS

Treaty	\$ 304,838.00
Annuities	\$1,163,213.47
Welfare Services	\$1,607,014.89
Veterans	\$ 286,731.00
Education	\$3,614,804.04
Bank Loans	\$ 58,177.90
Administration	\$1,587,118.00
Grants to Exhibitions	\$ 7,336.00

There was a sum of \$451,875.55 in personal savings of Indians. Family allowances were paid to 18,517 Indian families.



THE SPRING of TEGAKOUIA

By SERENA WARD

Chapter XII

Introduction to Hell

(continued)

But he did not know about Tegakouita. Or that she thought many thoughts about the lovely Lady who was the mother of God and had never known a man, in the way one knows if she bears his children. If this Lady was truly God's mother and was always a virgin —

Her young heart felt thrilled. She felt that she could understand the lovely Lady. For had not she, Tegakouita, the same feeling about being married, too? For this Lovely Lady was married in the way she was espoused to Eaglefeather! This man, Joseph, protected the Lady and her Child. It was all very bewildering and beautiful. And she thought how the young Indian often appeared at the strangest times, almost from nowhere, to defend her from her people, although she had refused to marry him.

She listened, every chance she got, to the talk floating about, but she had no time, and had she the time, she had not the chance to see or hear firsthand all that this learned priest knew about the Lovely Lady and her Son, who, they said, died and came alive again. And that made Him greater than even the Great Spirit of the Indians, the Great Spirit who had never been a man and had not died and lived again. Pouf! was not the Blackrobe loony in the head? Did not their sorcerer frown upon him and predict that no good would come of all this nonsense taught the easy marks, who believed all the Father said and were afraid of that devil he scared the Mohawks with!

It was true that Father Pierron went rather heavily on the devil and hell. But, as he thought, he had the utmost reason for that. These people were full of vices of all kinds and knew not the meaning of purity or mercy.

In a dispirited missive to his friend, Marie de l'Incarnation, he wrote: "They do not pay any heed to what I tell them. A few, yes, but the others plug up their ears and make faces at my painted instructions on hell. I have learned enough of the Iroquois dialect to intersperse a few sentences with my paint."

But the Père was a greater genius than he knew. He had stretched a skin taut on an improvised easel and had made a fearfully realistic picture of the flames of hell, with tortured souls therein. He sat on the ground surrounded by the curious and the sincere and by those who came only to cause confusion among his pupils. He had also made, some time before, a fairly good painting of Christ, with God the Father above Him and the Holy Spirit as a dove upon His heart. The two pictures he had set side by side and tried to explain by signs and small daubs on smaller skins, that when one lied or stole, or did an impure act, he incurred the displeasure of this Great Spirit, who was called God by the white man. If one is sorry, he told them, very well, God becomes pleased and forgives. But if one is not sorry that he stole from his brother, or told falsehoods, and did many sins with man or woman and kept them piling up higher and higher and higher (he slapped little flicks of red, higher and higher on the canvas until they resembled a small toppling mountain), one day the good God must turn away in anger and sorrow and then, if one died, he would fall down, down, down (the slashes of paint fell lower and lower and lower), straight into the tortuous flames of hell, where his soul must burn forever and ever and ever.

The Iroquois knew as no one else what torture by fire did to a cringing piece of manhood. They had seen it often enough. They had burned their enemies alive at the stake often enough to know. It was worse, even, than cutting out the beating heart or forcing a victim to run about a strong young sapling, to which was tied one end of his own entrails, until he died of the agony. It was even worse than slicing a man to pieces before his very eyes, as they had often done, and boiling his flesh and eating it while he looked on.

And that was what the white man's God did to people who did not do His will. Burned them forever! Either He was a very bad god or else the Père was fooling them.

But many of them were convinced and were frightened. They looked furtively at their neighbors and remembered many bad things they had

done to each other. How they had sinned together and had stolen each other's goods and how they lied and cursed and killed!

"God does not want to do this," Father Pierron tried to explain, but He must, because He is a just God as well as a merciful God. And it is nobody's fault but his own if he does not get to heaven.

"When we sin we must repent. Tell God we are sorry." A swiftly drawn figure of a brave with bowed head, beating his breast, appeared on the skin. "Then all heaven is glad." He tried in vain to think for the moment how he could picture all heaven rejoicing, but it was too much just then, so he gave himself a bit more time. "And a squaw, when she has spread ill-fame about her cousins or friends, must also tell the good God that she is sorry or —" he pointed to the terribly realistic flames of hell.

He had been so in earnest and carried away that he had not noticed the awed expression on some faces nor the impish looks of several old braves and squaws who had thrust their fingers into their ears to shut out such words. Fear and hatred gleamed from dark eyes, and especially from the face of the old crone who had so many crimes piled up behind her that all the repentance of the world did not seem adequate to surmount them.

Now his own inner fire had begun to die down, and he saw clearly the sea of faces huddled about him on the ground. And, in particular, he saw the awed face of Tegakouita and the diabolic face of the old squaw. For a moment he, too, was awed by the eyes of the girl, unaccustomedly on the rim of the crowd. Her luminous eyes were all he could see. Then his ire rose at sight of the hellishness in the countenance next to hers, and he rapidly drew a pair of horns on the head of one of the souls in hell and gave her a startlingly accurate likeness to the face with the fingers in its ears — and, yes — he put fingers into the pictured ears also. And with that the old crone let forth a wild scream and ran away as fast as her leathery legs would bear her.

Chapter XIII

From Point to Point

IT is of ill import," quoth the medicine man to the stiff-standing chief, whose eyes burned ever more and more with the fires of hate, "that these disturbers are among us. Our people no longer know what they believe. They worship our gods and the Blackrobe's God, and the evil spirits roam about among us as though there were no gods at all."

The two were standing before the medicine lodge on a clear, cold night in the Turkey Moon (October). The spirit of the night had drawn a curtain around the flaming maple and oak trees and dimmed the golden glow of the birch. The tall pines sent their great cones reaching up to the sky, and the lodge fires poured forth smoke and heat impartially, to envelop an absorbed group of heads around the hearth of Father Pierron. Half the youth of the village was crowded into his lodge, it seemed, and gamblers that they were, were intent upon a new game that the ingenious priest had concocted for them to take the place of their eternal dice-throwing and poker-playing — the latter learned from wandering traders stranded in the villages during the trapping season.

It had occurred to him one day as he sat in thought during one of his rare hours while the young men were out on their snowshoes hunting deer and trapping beaver. A sudden storm had come up early in the season and shrouded the lodges and the trees, but it had melted away again after a week, and a tangy autumn weather painted the forest and field, as his brush had never been able to paint, with the bright-blue and yellow and red that the Indians splashed so freely over their faces and bodies for war and festivities. Seeing the grand symphony of color all about him, Pierron had longed for inspiration. He had managed very well with his instructions in paint and symbol, and he had now a better and more fluent vocabulary, filling in the gaps with words he coined himself, and which were adopted by the redskins. Though he did not see why they were called redskins, since they were nearly as light colored as he, especially now that he was showing signs of smoky fires.

At last they were really interested, and more and more were asking for Baptism, though he was careful not to bestow it in many, or most, cases. For these were treacherous people, and cruel people, whose orgies he could still barely stomach. Especially since the women took such whole-hearted part in the torture of captured enemies, even though they seemed to want to become good Christians.

But yes, he was progressing in all the lodges — almost. The chief's lodge still held out against him, but he felt it was more because of the disapproval of Burning Eyes and his tricky wife than

because the members of his household did want to join with the rest. The chief feared exodus of the Christians to the mission village the St. Lawrence (then Richelieu) river and Kanawake needed all its people.

Pierron was whittling away at a piece of wood. It was a broad, flat slab of pine, and he thought to use it for a "canvas," for skins were becoming scarce as the new hunting season approached. The lodges would be more or less deserted, for the great hunting moon shone down on the forest blossoming with feathered and snow-shod hunters.

Absently he had smoothed the pine wood and began to splash a bit of ochre around the edge. It was like a world, he thought, with a string around it. In the center he put a round splash of ochre, still not knowing just what he aimed to do. Next if he drew a blue line around and around the center — so — and branched out with red ochre here and here and there and there — he came suddenly awake and intent. He had had inspiration directly from the Master Painter.

Tonight the weary hunters from the forests, from the bear and beaver traps were vying with each other over a number of such painted boards. Only now the red center had become a blue heaven and devious trails of red and yellow represented paths of virtue, and hills of sacraments, and gulches of mortal sin, that were traveled from the first point on the yellow line (representing one's birth) to the last blue point in the center, which was supposed to be God in heaven. He had succeeded at last in making the right kind of gamblers out of his pagan Indians. Here at length was how he had taught them the names of the virtues, and the sacraments, and the sins, and their importance to each one of them, and how brave and wise a man had to be to attain good and shun evil. Bright was what every young or old Indian declared himself to be, and let anyone dare to contradict him. So, if one could get to the Great Spirit, the Father in heaven in the center of the board, who held all the earth in His hand, he was willing to learn, from point to point, how to be braver than any other in the tribe. **From Point to Point** — and shaman, medicine man and sorcerer, did not like it.

The old gods were good enough he believed. And the Great Spirit, the Creator, **Raweno**, who had planted five handfuls of red seed, from which had sprung the five Iroquois nations (the Senecas, the Cayugas and the Onandagas) was better than the Blackrobe's God the Father. And the Spirits of the North, East, South and West were as supernaturally powerful as those spirits the Père called Archangels, Michael and Gabriel and Raphael, and that fallen one who presided over the big fire that burned bad souls forever, who had been the greatest of all before he rebelled against authority.

He liked his belief in the spirits of the water, who listened to his prayers and answered them for good or evil. And the Summermaker and the Wintermaker were as great spirits as that Père and Paul the white missionary was always making a fuss over. And the gifts of the Holy Spirit, which Pierron taught, the red men, what were they — better than the seven spirits of the winter? Or were the dead men in the Blackrobe's heaven now called saints, more powerful to answer prayers than his — the sorcerer's moon and star and his gods? Their thunder birds and animal spirits?

Light-in-the-dark did not like it at all. And he said to the chief standing beside him, under the sharp Turkey Moon: "It is not well that our people be taught such foolishness. It is better that **Light-in-the-dark** make example of the white Père."

"Ugh! What will that be?"

"I must think, I must pray, I must fast. And then we shall see about this **Point to Point**. It is not so easy to fool Raweno, nor the Summermaker nor the Tortoise of our clan. We, too, shall go from point to point."

He stepped into the medicine lodge, and Burning Eyes stood brooding in the night outside. He wished for the peace that the Blackrobe's presence in the village assured them with the French people on the north, and he also wanted peace with the Dutch on the south at Ft. Orange. He did not cozen to this **Point to Point**, which was a brave must not kill, except in self-defense, must not enjoy the pleasures of any woman he chose. And he did not like it that he was getting older and that his niece Tegakouita did not make a husband who would bring comfort and pleasure and fame to his lodge.

Silently he turned away from the village on the hill, went down the long and longer slopes, through the moon-splashed fields and forest, along the footpaths left by the women who dragged him to the day's kill. And out along the river he strolled in the direction of Rensselaerwyck, where in the bright lamp-lighted tavern he would be welcomed and could exchange bright beads and furs for water that kept his blood hot though he was nearly an old man.

(To Be Continued)

THE BEAR CLAW NECKLACE

by JAMES L. LONG

Author of: "Land of Nakoda" History of the Assiniboine Tribe — Montana



He left soon after breakfast and was gone for ten days or more after which he came home in the dress of a white warrior. He bade us good-bye and, like his father, he was cheerful and did not think that war was danger.

After so many years, I re-enacted the same ritual. I took the bear-claw necklace and placed it about his neck with the explanation of the symbol of bravery and told him that his father had had it when he was in a battle where he had shown much bravery.

The news we were able to hear was obtained from papers my daughter-in-law read to me and letters my son wrote. He was far to the south and had already fought with white men who were of olive color (Spaniards).

One day a white soldier with many decorations on his sleeves and shoulders, accompanied by our government agent, brought us word that my son, who had been wounded and was being brought back to our country by boat, had died on the way...

Within ten days his body was brought back by train accompanied by two soldiers. The burial was conducted by a Black Robe and many soldiers were present but the casket was not opened.

After the burial a bundle was given to us which contained the articles belonging to my son and among which was the bear-claw necklace. Once more it had come back to relate silently his part in warfare.

I continued to live with my daughter-in-law who was provided for by the government on account of being widowed by the white man's war.

It seemed only a few years since my grandson was a baby; but years come and go quickly, and as soon as he was out of school he married. Again, as in our family, within the year a son was born to them.

I was permitted to see another generation and it was as before. We heard news that the Long-Foot People (Germans) had declared war on us and many young men were receiving letters from the Great Father to join the army.

My grandson, like his forebears, was anxious to go. Without a word to us, he had placed his name with a soldier who was sent around to ask young men to join. In a few days he left to train for war and once more I was left alone — this time with two other anxious women and a small son.

He wrote letters home every ten days and told how he was training to be a white man soldier. In three months he returned home dressed in splendid soldier clothes. He was so straight, neat, and trim, and he showed the training the high white warriors had given him.

He stayed ten days and when he was ready to go I, once again with an embrace, placed the bear-claw necklace around his neck and told him briefly the history and symbol of that neck-piece.

He was gone for over a year, they told me; across the ocean was where he was sent. From time to time, far apart, we heard from him on paper. His words were the same as his father's — words of encouragement that soon he would return. But one day a lone soldier brought a telegram written on paper which told us he was killed in action.

Once more grief and widowhood visited my household but I lived on as before. Three lonely women without men now lived together all on account of war.

Years do go by swiftly and now I am an old woman. I am one of the old ones who live in the past and spend much time in going over what has happened.

Then my great-grandson grew to manhood. He was just married when the dreadful news came that the Short People (Japanese) had, without warning, attacked our people and killed a large number.

Everybody was excited and when my grandson came home he told of how he had enlisted and would go to train immediately at a far-away station. He did not ask his wife or plan beforehand but just told us in earnest how it was his duty to go and fight the ones who had attacked us.

He was permitted to come home from his training station quite often so we were able to visit with him from time to time.

After six month's training he came home for the last time and told us he would be sent to the south on some islands. There he would become a part of the many fighting soldiers to drive out the Short People soldiers who had already taken some land down there.

For the fourth time I placed the bear-claw necklace around the neck of a departing warrior from my household. With words of encouragement and praise in his ears, he left to fight for his Great Father.

His letters were interpreted to me. He told of the south-island country which was much different from ours. The nights were silent and weird in the jungle country and he lived in holes like our plain animals do here. He was a scout and was sent out a number of times to feel out the secret locations of the Short People. The nights there come quickly with long evenings on account of much foliage which covered the islands, together with much hot weather and insects that brought disease which killed many of our young men there before they had a chance to go into battle.

While he was away a son was born but he was not to see him because, as before, a soldier brought word to us that he was missing. He did not come back with others who were sent out on scout duty. That was all we could learn until a bundle of clothing and articles was sent to us. Among the effects there reposed the bear-claw necklace — the thing which returned each time after a war — but always without its owner.

We were told by a letter that his body would be shipped home with others at some time in the future if we wished.

I am now an old woman. My comfort is in one great-great-grandson who crawls about and now and then stands for a moment and falls down on all fours. He too, will become a man in the near future. When he is at the age of his forebears, will there be another war? I have made a vow that no more will I place the bear-claw necklace around the neck of a son of mine again. The necklace will be buried with me when I die and it will accompany me deep into the ground where grass will in time grow over the furrows and desolation.

There will be peace forever among the peoples of the earth as the Great Spirit will want it to be.

A Christian Necklace



Mary's Rosary encircles the world with a chain of prayer. The Rosary is a truly Christian adornment given us by Mary herself.

When this snow is gone and foliage in full growth, I shall have passed one and ninety winters.

I was married when seventeen into a prominent family. My husband was an only child of that family and was reared according to the custom of the Assiniboine Tribe — to be a good hunter and a prominent warrior.

According to custom, we lived with his people the first year, after which we were allowed to set up our own lodge; the material — nine buffalo hides — was procured by my husband during the hunting of buffalo.

Much to the delight of our parents, a son was born to us within the first year of our marriage and much feasting promoted by our parents was on the occasion.

My husband became a member of several secret and social organizations and I joined the female Bear Society, an organization formed by the wives of warriors. This society had to do with the care of those left widowed and orphaned due to warfare. All members were pledged to show bravery and to be of a strong mind and spirit during warfare.

One night my husband came home after attending a secret organization meeting and awoke to tell me that he had decided once more to accompany a war party which was planned that night.

"It will be the last I will accompany," he said. "After one more war story to tell my son when he grows up, I will forever remain near home."

He made necessary preparations for the departure of the night and by daylight he was ready to depart.

My heart was taken by surprise and it was heavy but our lot was to obey and the custom of our people decreed this mode of living. I embraced my warrior and in desperation I took my Bear Society necklace from my bosom and placed it around his neck. It was a pair of bear claws suspended on strong twisted buckskin string.

He said, "Keep this on you at all times as it is a symbol of bravery!" With this kind of farewell he departed.

For many moons we had no word and none came back who were of that party of five warriors. At last after almost six moons a message was brought that all five had been killed by the Pie-gans, a confederate band of the Blackfoot tribe.

I continued to live alone with my son near the lodges of my parents and the parents of my husband also camped nearby, and in that way I was provided with food and help.

Many years passed and white people came to our country to live and associate with our people. There was peace among the tribes; people from other tribes came to visit and some of our people paid visits to them, even at long distances, exchanging gifts and horses.

One day a visitor related how the war-party, of which my husband was a member, had all been killed by warriors from their band. And that one in particular showed much bravery during the battle. After the battle this certain warrior had a bear-claw necklace which was taken by the war-leader of their party and now kept in remembrance of that battle.

When my father-in-law heard of this news he immediately negotiated with the headmen of the Pie-gans and within the year the necklace was brought back to me by a delegation sent by our headmen with gifts and horses in exchange for the neck-piece.

By the time my son had grown to manhood, we were all located on a government reservation and were taught the ways of the white man. My son attended school and soon married and, like my own marriage, had a son.

Soon after the birth of my grandson, a white man's war was announced and my son, like his father, left home to obtain the news. In a few days he returned much excited and told of how some people far to the south had been mistreated by a strong nation and the Great Father had promised to help them.

Next morning my daughter-in-law came to my house in tears and told how my son had been awake through the night. She begged that he be permitted to go and help these people.

My mind flew back to the night my husband planned to accompany the war-party; all that had happened since quickly unfolded before me while my daughter-in-law sobbed in my arms. Softly I related my story to her and at the end she became calm, kissed me and without a word went to her husband.

Next morning my son was so happy and talked of many things he would do when he returned.

THE TRUE STORY OF ARTHUR E. FAY, RCAF, CATHOLIC FLYER WHO DEPENDED ON OUR BLESSED LADY TO BRING HIM THROUGH OCCUPIED ENEMY TERRITORY.

WHEN ARTHUR FAY SAID GOODBYE TO HIS PARENTS, MR. AND MRS. JOE FAY, LEBRET, CANADA, LITTLE DID HE THINK HE WOULD BRING HOME A MEDAL.



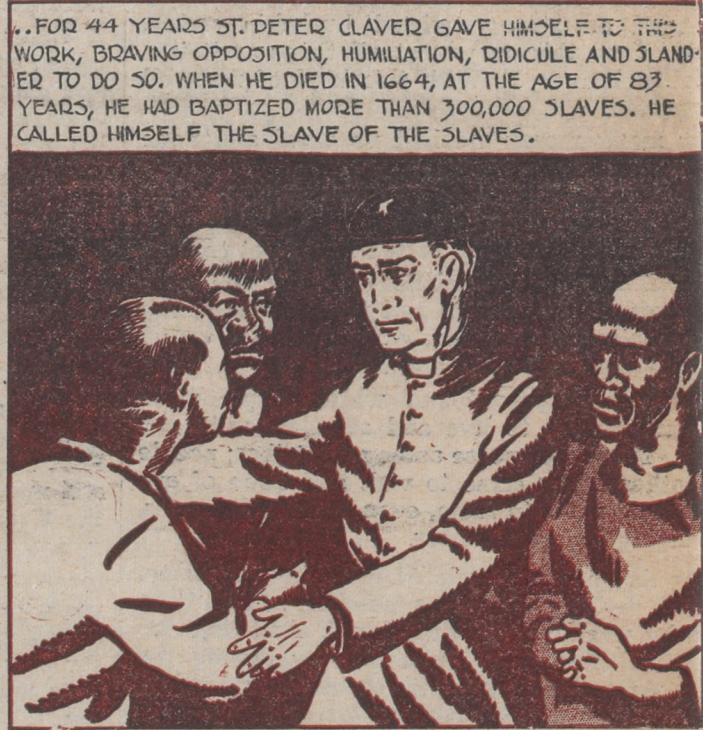
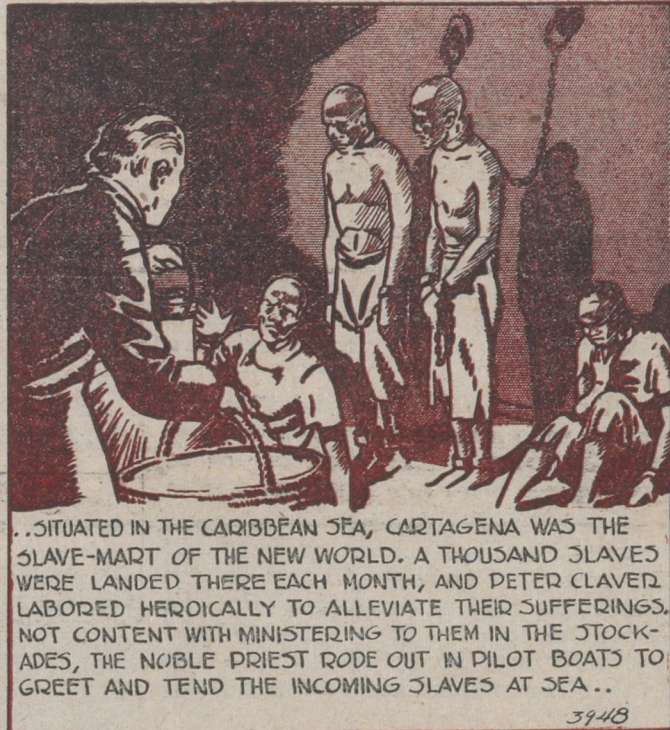
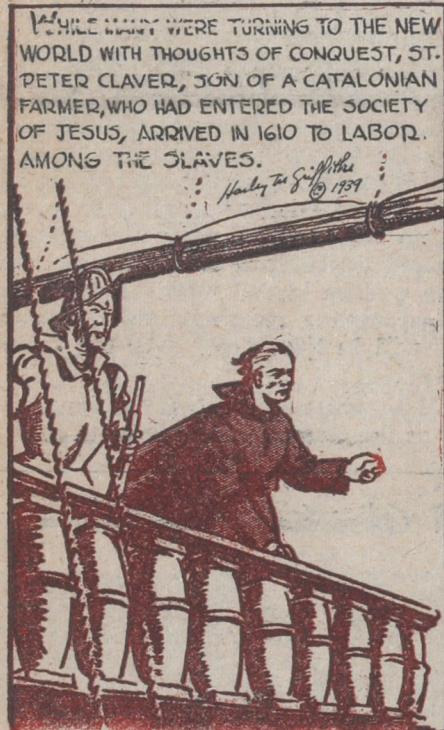
WHEN HE WAS READY TO TRAVEL AGAIN, ARTHUR FAY WAS BROUGHT BACK TO CANADA WHERE HE LEARNED HE HAD BEEN AWARDED THE DISTINGUISHED FLYING MEDAL HE RECEIVED THE SECOND HIGHEST AWARD OF THE BRITISH GOVERNMENT, FROM THE LIEUTENANT GOVERNOR OF MANITOBA AT A WINNIPEG INVESTITURE MARCH 20.



Valiant Lives

THE SLAVE OF SLAVES

BY Griffiths



RUPERT & MARGOT

CANADA WIDE FEATURE



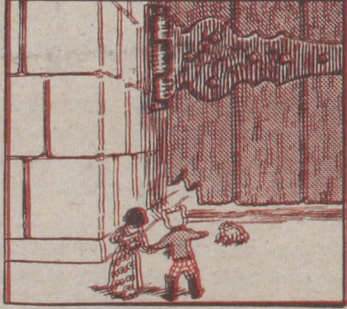
While the little people are thinking what to do the great frog comes lolloping across the flagstones again. "Hallo, you see I found my friend, Margot," says Rupert, "but now I can't think how to get her home. She couldn't go down that stream in the tunnel. She hasn't any Wellingtons. If we told the giant we were here do you think he would take us back? A lizard told me that the giant was a kind sort of person." The frog only blinks and looks solemn.

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After a long pause the frog speaks. "I don't think I should tell the giant you're here," he says. "It's true that he is a kindly sort of person, but he's not very brainy. He would probably think you were some kind of doll and would keep you for his little girl to play with. Then you'd never get home any more." "That wouldn't do at all," says Rupert, "but then how can we escape?" "Follow me and keep quiet," replies the frog, as he leads them close to a wall down a long passage.

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At the end of the wall the little party reach an enormous door fastened by great iron bars and hinges. "There you are," says the frog. "That hole at the bottom of the door was made by mice, and it should serve you." "Mice?" whispers Rupert, "Do you have mice that size in your castle?" "Oh, yes, our mice are about as big as you," says the frog calmly. "If they can get through that hole you should be able to. So goodbye and good luck. You'll find a little bridge outside."

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Saying goodbye to the friendly frog, Rupert squeezes through the hole under the door, and then helps Margot, taking care not to tear her dress on the rough wood. "Sure enough, just outside they find a bridge, and hurry over it. Margot looks puzzled. "The frog called this a little bridge," she murmurs. "I expect he means little for the castle. It's almost too small for the giant to use, isn't it?" "It's big enough for us, and it's jolly useful," laughs Rupert.

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Once he is back among the trees Rupert feels safer. "I haven't much idea where we are," he says, "And I expect Rex and Reggie are tired of waiting for me in their boat." Finding a good viewpoint, he spies the river not far away. "I believe we can reach it this way," he declares, helping Margot down the rough hillside. All at once he pauses. "I can hear something moving down below," he breathes. "Let's keep quite quiet a moment."

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